VOL. XIII. NO. 3.

THE American Missionary.

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

MISSIONS & SCHOOLS AMONG THE **FREEDMEN** AND ABROAD.

HE HATH SENT ME,..TO PREACH DELIVERANCE TO THE CAPTIVES...TO SET AT LIBERTY THEM THAT ARE BRUISED.

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VOL. XIII. MARCH, 1869. NO. 3.

AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

JAMES' PLANTATION SCHOOL, N. C.

We here present the first of our series of pictures of Freedmen's Schools. We begin with this, not because it is the first in point of time, but because of its primitive and picturesque appearance.

In January, 1866, Rev. Horace James, Chaplain and Superintendent of Freedmen during the war, (now pastor of the First Church, Lowell, Mass.) moved with his family, from Newberne to Pitt Co., North Carolina, and took charge of two contiguous farms called "Avon," and "Yankee Hall," upon which he employed more than two hundred Freedmen, and cultivated twelve hundred acres of land. Between four and five hundred colored people lived for a time upon those two farms, or resorted thither for protection and instruction. Mr. James took with him two accomplished teachers from the North, and at once established a plantation school upon each of the farms. They were about two miles apart, the Tar river, bridgeless here, and a narrow but densely wooded swamp, often overflowed, lying between them. The schools were commenced in buildings which had been used for kitchens. The school at Avon was moved into a large tent in the spring, and in the autumn this pretty log schoolhouse was built for it by Mr. James, and the Freedmen themselves. A beautifully painted sign was erected over the door, from which every passer by, who could read, might plainly perceive what was the object of the structure. Great was the joy of the colored people when it was finished. First a Christmas festival was held in it, then Sabbath worship and Sabbath school, besides day and evening schools. Subsequently it was

also used for a club room, where the new-made voters met in security and secresy to nominate their candidates and discuss measures of public policy. It subserved a purpose precisely like that of the district school house in New England.

WASHINGTON, D. C.

The following sketch is from the pen of Rev. J. W. Alvord, Bureau Superintendent of Schools. It was read by him at the opening of the Mission, and will interest our readers as showing the nature of the work, and also the humble origin of some of the most useful enterprises among the Freedmen.

THE COLFAX INDUSTRIAL MISSION,

When the Cholera in 1866 threatened Washington, and it was known that large numbers of the Freedmen who were crowded in among us by the war, were living in filthy tenements, in the most unhealthy localities, where they would invite, and supply the food of, that fatal disease, the Commissioner of the Freedmen's Bureau, in connection with the city authorities, undertook to cleanse such portions of the city, and place these poor people in a better sanitary condition.

Among other public buildings, the Wisewell Barracks, were assigned by the Secretary of War for their use. General Howard immediately fitted up these barracks, (to be rented cheaply,) for about sixty families. They were placed under a local police, and the tenements, both inside and out, were to be kept clean.

These families, many of them of the most wretched class, took possession in the month of June, 1866.

DAY SCHOOL OPENED.

One of the buildings was fitted up for school purposes, and on the 1st of July, 1866, four day schools were opened by the American Missionary Association, with devoted teachers, who after having labored for a year at Campbell Barracks consented to stay and teach through the hot season in connection with this mission.

A NIGHT SCHOOL

For adults was also commenced, managed and taught by those of us on the ground, and at the same time a familiar lecture or Sabbath afternoon meeting was started, attended by those of all ages, (few, of any class, at that time being able to read.) The instruction given was not preaching, but simple talk as to an infant class. This was the embryo of what became the Wisewell Barracks Sabbath school.

It is difficult for any one now to conceive of the wild crowd, which then filled our camp, and which came into this afternoon meeting. The children at first went and came as they listed, and no authority for awhile could prevent it. At any time of the meeting they would rush forth, and a rude shout on reaching the door, announced their escape from confinement.

But improvement was soon apparent. These civilizing influences slowly overcame their imbruted habits, filth and rags were exchanged for *barely decent* garments, and when in the Autumn some organization appeared under the missionary, Rev. John Marsh, sent by the Association, the first crude form of a Sabbath school was seen.

One great difficulty had existed from the first; that of obtaining teachers. The building was rough; cold or hot, according to the season, and altogether unattractive. The large classes could only miscellaneously be talked to, and numbers of them had but an occasional teacher.

The present Superintendent, Mr. John A. Cole, began his work in the fall of 1867. A wider call for teachers was at once made and responded to, and better order prevailed. The school began to attract public attention, and in the course of the following year, it filled our large room to overflowing; reaching at one time an average of about 300.

SEWING SCHOOL.

During the winter season, pupils suffered much for want of warm garments, and in Nov. 1867, a sewing school was organized by a few of the lady teachers, which at its first meeting had 22 pupils. This school rapidly increased in importance and interest until 225 names were enrolled, with 13 teachers. Correspondence with friends at the North brought sympathy and substantial aid.

The report of this work for the last season, by the General Superintendent of schools, Freedmen's Bureau, is as follows:

"An industrial society in connection with the Sabbath school, at Wisewell Barracks, has been carried on by the voluntary efforts of the lady teachers of that school. It has done much not only to instruct in the use of the needle, but also to clothe and draw into the Sabbath and day schools the poor families of the whole neighborhood.

"The Bureau furnished a work-room and fuel; but other supplies came, in answer to personal solicitation, from friends at the North, who also donated ready-made garments suitable for the inclement season. The colored children under instruction, made with their own hands 350 yards of cloth into garments, in general, with surprising neatness; and the ladies have distributed in all 1950 garments, estimated in cost value at over $1600. No aid in material or work was received from the Government. All this has been voluntarily bestowed. The influence of this society has been of the most satisfactory kind, and its pupils are constantly increasing in numbers. The lady officers have personally visited the homes of the poor, and given relief to many suffering people during the cold weather.

COLFAX INDUSTRIAL MISSION.

Other branches soon sprang from this fruitful vine. At a meeting of teachers held Nov. 7th, 1867, a missionary society was formed to sustain the school in the instruction of the ignorant, and clothing of the needy, which on May 28th, 1868, adopted a constitution, organizing the *Colfax Industrial Mission*, the object of which is to sustain industrial and mission schools, composed of poor white and colored children, and other missionary operations.

A NEW BUILDING.

The need of a suitable building soon became more and more apparent. The barracks were becoming delapidated, and we were notified that they were soon to be removed.

The great interest which Gen. Howard had manifested from the first in this movement, encouraged the Trustees to apply to him for a building, to be placed on land which they had procured. This application was favorably received, and the convenient edifice in which we are now assembled, has been the result.

A pleasant toned bell, a melodeon, and other articles of furniture, are the gifts of the American Missionary Association, who for the present will make this building their headquarters for missionary operations for the Freedmen in this part of the city.

It might be mentioned that lectures will probably be given in this hall on topics connected with the various trades, architecture, drawing, engineering, &c., with the best methods of practical working in all the branches of mechanical art.

A Mechanics' Lyceum, now organizing, has informally applied for the use of the hall, and I am happy to announce that this association already numbers about one hundred of the best colored mechanics in this city.

Lectures on the *domestic arts*, may also be here given to ladies—especially to women among the Freedmen—many of whom have but lately exchanged the shovel and the hoe for the implements of domestic and in-door life. Much, it is thought can be done, to prepare ser-

vants for places where they may, by the knowledge thus acquired, give satisfaction.

In a word, this building is dedicated to *industry*, the *useful arts*, and *Christian education*.

We owe many thanks to the Commissioner of the Freedmen's Bureau, and the Government, for what has been accomplished in laying these foundations, but we are constrained to add our profound impression, that "except the Lord build the house, they labor in vain that build it."

VIRGINIA.

BRIGHTOWN, Dec. 29, 1868.

A BUSY TEACHER.

I am very busy, very tired and very happy. I have a day school, a night school three evenings in a week, attend a prayer meeting one evening, have a Sabbath school class Sunday morning, after which is a prayer meeting, unless a preacher is present, after this is a class meeting, and after this I teach a Bible class; and I soon intend to form a temperance society, many having already signed the pledge.

I am very much interested in the spiritual condition of some of my night scholars. Two of them, brothers, spent a part of last Saturday evening with me. One of them brought his Reader. A great dancing party was in motion near. Probably my conversation with them the afternoon previous prevented them from attending, but I supposed, however, that they would go, and urged them not to be there on the Lord's day.

RARE FRANKNESS.

I tried to press upon them their need of a Saviour, and one promised to try to be a Christian, while the other frankly confessed, that the subject did not receive the attention from him that it ought, because he thought so much about the young ladies. There are but very few young persons in the church, and I do long to see the dear youth of B. sitting at the feet of Jesus. They are very free in talking with me on religious subjects, and I do not think I ever before have had so much freedom in entreating and directing those under my charge.

PRAYER ASKED.

Please remember me at the Mercy Seat, asking that my life may be hid with Christ in God, and that the abiding and quickening influences of the Holy Spirit may descend upon this people, and my work here thus be blessed. My hands and heart are full. I have no wish to change my situation with any teacher on Southern soil, although I live in a house which is neither plastered nor ceiled.

Yours, truly,

H. S. ORCUTT.

NORTH CAROLINA.

WILMINGTON, Jan., 1868.

A SKETCH

Of the Man who "Toted" his Bible.

You asked me to put on paper a few incidents in the life of Moses Fisher, the Freedman referred to in one of my former letters, as "toting" his Bible through all the long years of the war, sleeping with it under his head, guarding it with constant vigilance, till his little son, from our school, taught him to read its glorious truths.

TEN MILES TO AND FROM SCHOOL.

I first became acquainted with this man in Nov. 1865. He lived five miles from our school, to which his little son and daughter came regularly, walking ten miles each day.

PLEASANT WALK AND TALK.

It was on Saturday at eight o'clock when the children came to show me the way to their cabin. It was three miles by the travelled road, and two miles through the pine forests, to the spot where the father had commenced the labors of a Freeman. All the way the

songs of beautiful birds filled the forests with pleasant music, but sweeter were the prattling voices of the two children walking by my side, telling me of leaving their master the year previous, creeping with stealthy tread forty miles through the pine woods, avoiding every human face lest they should be hurried back into slavery; relating with artless simplicity, how they stole away by night, toting every article of household goods they possessed on their heads—beds, pots, dishes, etc., and leading their sightless grandmother all the way, creeping into our lines by night, where they first breathed the air of freedom.

THE CABIN.

Arriving at their little tent, about ten by twelve feet, built of split timber, I took dinner with the children. Their table was a single slab sawed from the side of a log, supported by four legs standing out at a wide angle. The dinner consisted of pork and cabbage, with pudding boiled in a sack, invitingly prepared after the fashion of New England, a hundred years ago.

FARMING.

The father had come here in advance of his family, agreeing with a white man to clear a dense, almost impenetrable swamp, for the use of the land three years. Here, the Christmas previous, the man had commenced ditching and cutting away the brush, and grubbing the soil, assisted by his faithful wife and his dear dutiful children. They came thither empty-handed, with the exception of their rags and kettles. Now three acres of the land had lost their dense masses of brush and undergrowth, a log barn had been built on the border of the swamp, and in it were between ninety and a hundred bushels of shining corn.

THRIFT.

During the early months of Summer, the wife and daughter had picked forty-three dollars' worth of berries, and sold them in the market at Beaufort. The father, assisted by the little boy, had tapped and dipped two hundred and sixty dollars' worth of turpentine, receiving one-half as his share. Often the father and son, and sometimes the whole family, "toted" lightwood to Beaufort, on Saturday evening, to procure food, that they might enjoy the rest of the Sabbath.

THE PRICELESS BIBLE.

The father drew from a shattered box the priceless Bible he had carried so long and loved so well. "I knowed," said he, "that a heap of good was in it, and good would come out of it to me; and now my little boy is teaching me the heavenly message."

For more than two years the children of this family had walked the five miles to and from school, scarcely missing a day. The father and mother have plied the busy hands, though poor crops and a grasping landholder have poorly repaid the toil. The blind grandmother has gone to her rest in the world of light.

This is but one out of hundreds of instances of such wonderful energy and patient purpose to secure a home.

Truly yours, H. S. BEALS.

WILMINGTON, Jan. 13, 1869.

BROTHER WASHBURN'S MANTLE—WHERE WILL IT FALL.

I have found a great deal more suffering for want of food than I expected. Who will feed these hungry ones for a little while during mid-winter? Brother Washburn is gone, and many orphans and widows will lament his death. Where will his mantle fall? I want to build some huts for the poor in Wilmington. In Beaufort, forty or fifty of the extreme poor are living in comfortable little cabins, built, and given them by your charities. Here I have nothing with which to build.

A WIDOW—PITIABLE CASE.

Yesterday a poor widow with five

small children, one an infant, was set into the street at mid-day, because she could not pay her rent. I sent her to the Bureau Officer. He had no power to help her, and sent her to the city authorities. From an exhausted treasury, they could give her no encouragement and sent her back to me at night-fall, while all her little ones were in the street in front of the tenement she had occupied.

A HELPLESS OLD MAN.

Uncle Billy, an aged helpless man, whom we have half supported for the last three years, has had all help withdrawn by closing up of the Bureau, and now, since the city election, has been ordered to leave his hut. Poor man! He is entirely helpless.

TWO VERY OLD WOMEN.

Another, near, a woman born in Guinea, *one hundred and sixteen or seventeen years old*, the first slave that entered Wilmington, needs the kindly aid of charity to smooth her passage to the grave. Her memory goes back to the *cocoa shade*. Stretching out her bony hand, hardened with the toil of a hundred years of slave life, she asks our care and sympathy. Another whom we visit daily, one hundred and three years old, lies in her bed, like Lazarus at the gate of the rich man, covered with sores, and asks us for the crumbs that the dogs would eat.

WHAT BROTHER BEALS COULD DO—IF—

If I had a thousand dollars to-day I could give it all before the close of the present month, where want and misery reign. We cry to the Master, and believe that deliverance will come. A few short weeks and many of these extreme sufferers will dig their sustenance from the soil, or pick berries along the banks of streams. The want is just *now* for *money*, for soon the infirm and disabled by age, will be beyond the need of human sympathy.

Yours,

H. S. BEALS.

BEAUFORT, Jan. 5, 1869.

BY REV. FRANCIS HORTON.

HARD WORK—SLOW BUT SURE RESULTS.

Our teachers have labored, in season and out of season, within doors and without, with commendable industry and perseverance. True, they have had trials and discouragements peculiar to the position, but slowly, yet surely the work goes on, which is to elevate this people to a state of intelligence and self-support, and manly independence.

BRAINS AND TONGUES ACTIVE.

It is amusing to witness, not only in conversation, but in popular meetings, the putting forth of that power which has come in connection with the right of suffrage. Any number are ready to give their opinions on public affairs, with a grammar, rhetoric, and a logic somewhat singularly combined. And so the educating process advances, which, step by step, is to proceed to the maturity of intellectual manhood.

THE LATE ELECTION

of Town Commissioners here has resulted in a large majority for the Union ticket, a very considerable number of white men voting with the Freedmen. Nor has there been any disagreeable excitement about it, though one of the Commissioners elected is a colored man.

HUMAN NATURE.

If there were less self-seeking on the part of some not marvellously wise, it would be an advantage. But it seems almost inevitable that people just struggling into places of acknowledged responsibility, should be somewhat disposed to seek prominence, and to magnify their office. I do not refer to any particular interference with our prerogatives as teachers, but to rivalries among those whom we are seeking to elevate. Still we are encouraged at what there is of good.

RELIGIOUS SERVICES.

I have a regular preaching service

every Sabbath in the chapel, and a Bible class afterwards, both of which are well attended. It is from these with gracious influence from above, that I am expecting special benefits. Our chapel is a neat and commodious place of worship, and attended by some highly respectable people, aside of our especial charge. These sit, and sing with us, *con amore*. May they and others alike be blest.

ICHABOD WASHBURN.

It saddened me to learn that one of our noblest friends and benefactors has passed from earth. Hon. I. Washburn, of Worcester, has done much for the cause of education, philanthropy, and religion. Knowing him personally, and holding him in exalted estimation, it was interesting to me to find the building which we occupy, both for domestic purposes and school-rooms, bearing the corporate name of "Washburn Seminary," as a lasting memorial of his beneficence to the institution.

BEAUFORT, Jan. 1, 1869.

AMONG THE POOR.

During the past month I have spent what time I could command among the poor. In my tour yesterday, I found a poor woman who works in Fort Macon, three miles distant across the sound, for *four* dollars a month, two of which she pays for the rent of a house scarcely better than a stable ought to be. Once a week she comes across to make a short *visit* to her family, which consists of a pair of twins two and a half years old and a girl of twelve, not her own, who keeps house and takes care of the children. Her husband left her two years ago, and she has heard nothing from him since. On my saying, "You have pretty hard living," she answered, "Yes, I sometimes feel like giving up. 'Pears like its no use to try to live." Oh, the misery, poverty and degradation of these people is beyond expression, almost beyond belief, and yet they struggle on with commendable zeal.

NEW RECRUITS IN SCHOOL.

I have just taken charge of the newest scholars in the primary school. The first day there were forty-eight scholars, twenty-seven of whom were in the alphabet, and the majority of the whole having about such ideas of propriety as we should expect from so many wild Arabs. I am gradually getting them brought into subjection, but they are still far beneath my standard.

WHY THE "ROD" IS USELESS.

We have banished the *rod* entirely. They have had so much of it in the past that such a chastisement as we might be disposed to inflict would produce no more visible effect than—to use a familiar expression—the pouring of water on a duck's back.

MORE EFFECTUAL PUNISHMENT.

We punish most effectually by dismissing the offender from school for a day for the first offence, for a week for the second, and with a final expulsion for the rest of the term for the third. I have not yet had any final expulsion.

M. E. HANSON.

BEAUFORT, Jan. 2, 1869.

PICKING OUT THE LESSON.

It is quite amusing to watch the adult scholars, especially the older women, with eyes intent upon their books, the fore-finger used as a pointer—some of the books looking as if they had really tried to pick out the words and in that way transfer them to their brains. You say, "Good afternoon, Aunty! How are you getting on with your lesson?" "'Pears like it is slow, but I does want to learn so bad. Oh, if I only could get so as to read the Bible for myself, 'pears like I would not care for anything else"—and she turns again to her book—only a little discouraged by the weariness of the way.

INFLUENCE OUT OF SCHOOL.

I find more this year than last that the influence of the teacher does not end in the school room, for we are called upon for advice and counsel upon all manner of subjects. I am afraid that the reputation of the ubiquitous Yankee may suffer at our hands, but we give advice and instruction at all times to the very best of our ability.

WELL EARNED REWARDS.

Christmas Eve, we had a tree for the benefit of our *good* scholars, or those we had not been obliged to reprove more than once. There were one hundred and eighty present from the whole school. I hope it is going to be an incentive to their well doing the new term.

Yours, with Respect,
SUSAN GILBERT.

EXTRACT FROM A LETTER.

A TEACHER ABROAD.

It would hardly be expected that a teacher, with a day school of one hundred and twenty, and a night school of fifty pupils, two singing classes, a Bible class, and the Sabbath schools, would find time and strength for "private lessons." Mr. Scott writes from Staunton:

The principal man in the church is now learning to read. He is some fifty years old, and says he has tried once or twice before to learn, but never has remembered even a letter. I call on him every night, and he has now learned *all* his letters, and has begun to spell. He is a class leader, and a man of ability. If ever he learns to read, it will be worth the cost of the whole school.

Another man, who is one of the trustees of the church, and a shoemaker by trade, is learning to use figures a little. He hires several men in his shop, but could not keep his accounts. He can already add and write down numbers correctly, and even begins to subtract. I have called but a few times, but he always drops his work when I come, and gets his slate. He says what he has learned already is worth one hundred dollars to him.

By an accident in coasting, a few days since, two of my boys were carried home with broken legs. When once in the house, one little fellow cried out, between his groans, "Now, mamma, I can't go to school." I call every day and give him a lesson in bed, and he watches my coming with the most intense interest.

GEORGIA.

ALBANY, Jan. 9, 1869.

SCHOOLS—HOW TO WARM A HOUSE.

Our schools are in a flourishing condition, and the people profess much interest in them.

The two schools grew so large that we were obliged to open a third. We have been waiting some time for another church to be finished, but have at last gone into it as it is. It is only a frame with the clapboards nailed on, having ten great windows with only poor, loose shutters. In the morning I have the east shutters open, and in the afternoon the west ones, in this way the sun keeps us comfortably warm.

The seats are high box-like settees, among which I almost lose the little dark faces, while the steps of the large pulpit serve as the teacher's platform.

SUNDAY SCHOOL—SOUTHERN TARDINESS.

In this same church, I recently organized a new Sunday School. The first Sabbath about thirty gathered together who received me with radiant faces and hearty welcomes. Scholars continued coming in during the exercises, till at the close there were as many as fifty present. It is against all precedent and principle, at the South, to be prompt. The second Sabbath was very cold for this latitude, and of course few thought of going out. At the appointed hour I found only the sexton

and one little girl, but we sat in the sun, on the church steps, till enough had gathered to make a school.

There is also a very interesting Bible class of adults. Old Uncle Mango thought he was too old to come; but when assured that he was not, he was so pleased that his seat has never since been vacant.

A SERMON.

A few Sabbaths since, all the Sunday Schools gathered in one church to hear a children's sermon from one of the colored preachers. The children occupied the center of the church, and every other part of the house was packed.

Never will that scene be erased from my memory. The children sang with enthusiasm the songs they had learned at school, while the faces of the proud and gratified parents glowed with unutterable delight. The sermon was good, though not exactly suited to children. After the preacher had concluded, an exhorter arose.

AN EXHORTER—A BEAUTIFUL ILLUSTRATION.

He was evidently inspired by the scene, and quoted the passage: "The winter is passed, the rain is over and gone. The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." He referred to the long, fearful winter of slavery, and then said, "'Pears like now the spring has come, and we hear the singing of the birds. For it seems to me, when I listen to the children singing these beautiful songs, that they are the singing birds, that the winter is gone and the sweet and beautiful spring has come."

Yes, spring has come to this people, but it is full of clouds and storms. God grant that their summer may not be far away.

Yours, truly,
C. S. Dickson.

A TEXAS CHRISTMAS AMONG THE LOWLY.

BY A LOOKER ON.

Christmas day found me in the land of the Lone Star. I chose to spend a part of it among the Freedmen and their teachers. Early in the morning I wended my way to an humble dwelling, "The Teacher's Home." Here I found three young ladies—missionaries of the American Missionary Association—cheerful, pious, intelligent, educated, in fine spirits, preparing to enjoy the ten days of Christmas and New Year's holidays, which the customs of the country required. How? In idleness? Frivolity? Rest? No! But in *missionary labors* among their lowly flock—in *pastoral visits* to the familes of their pupils—in efforts to increase the number of their *week day* and *Sunday school scholars*—though their pay does not depend on the number of scholars in the day school, and their Sunday school labors are, of course, altogether gratuitous. These teachers seemed devoted to their work. I met with no other persons apparently so happy during the day.

I attended Divine service with the Freedmen. The congregation seemed devoted—the preaching rather *evangelical* than *instructive*.

I learned from their official members that there was much *need* of, and a great *desire* for, evangelical literature among the colored people. They desire, especially, the Scriptures and elementary publications for their Sunday schools, of which a large number are springing into existence in various parts of Texas. Who will supply this desideratum?

I learn from a reliable source that the *Romanists* are making great efforts, and not without success, to make *Catholics* of the Freedmen of various portions of the South, especially in Louisiana and Texas. What is the best method of preventing their success? "*Fill the bushel with wheat*," then the tares they attempt to sow will run off. Who will aid in giving the Freedmen the means of scriptural instruction?

In no portion of the South is the instruction and evangelization of the Freedmen so much neglected as in Texas, where they number two hundred and fifty thousand (250,000) souls.

The newspapers of Texas are calling loudly for an immigration of enterprising *Yankees*, with their new *inventions*, *labor-saving machines*, etc. Nothing would tend more to the reconstruction of Texas on a proper basis.

In Texas it is estimated there are forty thousand persons over twenty-one years of age (including all colors and nationalities,) who cannot read and write—a fine field for Yankee *school marms!*

Immigration is rapidly flowing into Texas from all parts.

American Missionary.

NEW YORK, MARCH, 1869.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

DAY OF PRAYER FOR COLLEGES AND SEMINARIES OF LEARNING.

The last *Thursday in February* is the day designated for this worthy object, this year. God has so honored and blessed the observance in the past, that his people are encouraged to remember it with renewed hope.

We ask that the schools and institutions of learning among the Freedmen be not forgotten on that day. What schools or what people have greater claims upon Americans for importunate remembrance before the throne of Grace?

THE PLANTATION SCHOOL HOUSE.

The eyes of our readers have already fallen on the picture of the Freedmen's school house which graces our first page. It is our plan to furnish some such engraving in each number of our paper for some months to come. We are indebted to the kindness of the Messrs. Harper for our ability to do so. This enterprising firm received from us, not long since, several photographic views of our schools and had them engraved, and published in "Harper's Weekly," October 3, 1868, with a valuable notice of the schools, and of the work in which we are engaged. They now permit us to use their plates, for which they will please accept the thanks of ourselves and of our readers.

THE MAN WHO "TOTED" HIS BIBLE.

Some of our readers will remember the touching little statement made in our columns, some time since, about the man who "toted" his Bible "hundreds of miles, all through the war, till his little son from our school taught him to read its glorious truths."

Bro. Beals, gives in this number, a sketch of the man, his home, his industry—interesting of itself, but doubly so from its connection with his love for his Bible.

DEA. WASHBURN'S MANTLE.

Two of our correspondents, in this number of our paper, refer in grateful terms to the beneficent liberality of Dea. Washburn; and one of them, our esteemed Bro. Beals, wants to know where his *mantle has fallen!* We cannot answer, but we hope that the garment of such potent yet unostentatious benevolence has fallen upon some one. Who is he? How blessed it is to have worn such a mantle while living, that dying, the poor and the almoners for the poor will affectionately inquire after it!

THE NATIONAL FREEDMEN'S AID UNION, of Great Britain and Ireland, held a FINAL MEETING in London, December 4, 1868, at which it was resolved that the Union close with that meeting. In view of the moral and material support which the Freedmen may yet need, a Committee of Correspondence was named to take such action as the future condition of the Freedmen may dictate. Sir T. Fowell Buxton, Bart., is Chairman of this Committee, Mr. Arthur Albright, Deputy-Chairman and Mr. John Taylor, Joint-Secretary.

The Union has been an efficient organization, and has aided materially in raising the vast sum contributed in Great Britian for the Freedmen, estimated at £120,000 in money, and about £20,000 in clothing.

PIANOS AND BENEVOLENCE.

FREEBORN GARRETSON SMITH, successor to Wm. B. Bradbury, offers us the

Bradbury pianos at such generous rates that we can furnish them to our friends at prices which cannot fail to be acceptable, and still leave a margin for our treasury. None but the best instruments of each style are made by this house, and all their pianos are warranted. The prices are the most reasonable of any first class establishment in the city.

THE AFRICAN WOMAN IN AMERICA—HER MISSION.

Slavery in America has been so generally considered in its relation to the coerced labor of its victims, that there is danger of overlooking the deeper and more lasting effects which the institution has impressed upon the entire social structure, South, and which in the nature of things are not to be removed by any code of human laws, however just, wise or beneficent.

American slavery affected the enslaved and the master races with equal force. Its effect on the MAN of the enslaved race was two-fold: it coerced his labor and held his mind in impenetrable darkness. Its effect on the WOMAN of the enslaved race was three-fold: she shared the common wrongs inflicted on her mate, with the superadded degradation incident to her sex. It elevated the MAN of the master race to a position of proud and selfish individuality, upon the perpetual bondage of his fellow-man, thereby destroying in him the essence and spirit of the Common Brotherhood of man in Christ. It raised the WOMAN of the master race to a position of entire exclusion from the common trials and common temptations of life, resting her exclusiveness upon the publicly recognized, and perpetual degradation of the womanhood of the enslaved race, thereby necessarily destroying in her the essence and spirit of a common sisterhood in Christ as part of a common humanity.

Emancipation, political equality, and public education have raised the slave man from the dust, and he stands erect, in the dignity of the 'human form Divine,' the representative of a recognized manhood. The negro woman however, whose regeneration and redemption depends on a law over which political legislation possesses no vital control, still lies prostrate in the mire, into which in the days of her bondage, master and slave alike trampled her.

It is necessary therefore that we discriminate clearly between the enslavement of the body, the darkening of the mind and the corruption of the soul, if we desire to have a correct and comprehensive appreciation of the mighty work of social and Christian reformation yet to be accomplished, South. It is easy to understand how the coerced bondage of the body, bound to service, could be removed by the exercise of a superior liberating power. It is easy to understand that the darkened mind may be suddenly enlightened by skillful educational processes. But the illumination of the Immortal Soul, the spiritual regeneration of a blighted, blasted and corrupted womanhood, can be the work of God alone!

The necessity therefore of completing the work of legislative re-organization, South, through the force of Christian civilization directed to the fountain head and source of all social morality and political stability, appeals to us with immediate urgency, because the degraded woman as the domestic consort of the man will sooner or later accomplish the degradation of the man also. For, it may be asserted as a truism of political and social philosophy that in no age, among no people has the Race ever maintained a higher plane of morality or civilization than that occupied by its mothers, wives and daughters. In illustration of which truth, it may be asserted, with absolute confidence, of our own boasted civilization, that deprived of the regenerating purity of its christian womanhood, it would sink in one decade into Pagan licentiousness and immorality.

The work of works therefore, to which

all the accomplished revolutionary events and established political rights in America are but the Providential means to the Divinely appointed end—the Glory of God and the spread of Christ's Kingdom on earth, remains unfinished. Any scheme of political reconstruction which leaves the conscience of the South untouched and the purposes of God in this war unacknowledged—which leaves a distorted and perverted Christianity to shelter the selfish spirit of CASTE behind the formula of an external adoration of the Common Father of all—which leaves the womanhood of an entire race exposed to universal concubinage—which leaves the Christian churches of the land separated by an impassable sea of sectional discord foaming with human passions and bitter resentments, is a delusion and a snare! Christian reconciliation must go hand in hand with political reconstruction. A re-united church must accompany a re-united Union as a test both of its sincerity and as the surest guarantee of its enduring harmony and tranquility. Christian works conceived in the spirit of our blessed Lord must offer to the bleeding hearts and grief clouded minds of our Southern Brethren, that compensation and consolation, which in the midst of their great sorrow, is utterly beyond the reach of man, and which God only, in His infinite love and mercy, can bestow.

Where is the fulcrum to be found, upon which Christianity in America may place the leverage of that Divine power, that manifestation of Divine love which is all sufficient for the grand upheaving work, the grand work of reconciliation, to be done?

In answer to this enquiring prayer of every earnest Christian heart, the form of the African wife and mother of the South arises with sad and supernatural solemnity and advances to its appointed place, face to face with the conscience of the nation, the central figure of the problem. Moved by that all-pervading Power which has so mysteriously and wonderfully been in the mother from the first, she holds to the unfinished work of Christian reconciliation the same predestined position occupied by the man of her race in the political regeneration of the Republic. He has been received into the political brotherhood of the nation. She must be received into the common sisterhood of Christ's church on earth. As the regeneration of his manhood was the necessity of the new political structure, so is her regenerated and sanctified womanhood the necessity of the church in its appointed work of Christian love and Christian reconciliation.

(From the "*Christian World.*")

ROME AMONG THE FREEDMEN.

"The Roman Catholics are doing all they can to get control of the colored people. They are to spend $600,000 in gold this year to make proselytes. The "Sisters of Mercy" may be found all along the coast of Florida, the priests in the great cities, and monks wherever they can get a hearing. Protestants should be wide awake. The Catholics allow the colored people to sit on the same floor with them, while proud Protestants send them to the galleries of their churches. Not a poor Catholic man, woman or child, is allowed to suffer hunger. The poor black is cared for as well as the white. The "Sisters" will help the little negro girl to sew. The priest is "well mannered" to the humblest black man. Would to God that Protestant America realized the great work that is to be done among the Freedmen. The nation is not yet half aroused. There are from 170,000 to 200,000 colored children under instruction in the South by the Romish Church."

REMARKS.

We copy the above from the *Christian World* for February, and ask the attention of our readers to its startling statements. From our intimate knowledge of the colored people, through our more than five hundred laborers scat-

tered over the South, we thought we understood the main facts on this subject, but we confess we were not prepared to learn that from 170,000 to 200,000 colored children are receiving instruction in Catholic schools. We give the statement on the authority of the *Christian World*, having been assured that its utterance was carefully made, after a wide observation, and collection of facts.

The American Missionary Association has in all its schools, only about 40,000 of all ages, or a fifth of the number now taught in Papal schools. And this Association is by far the largest educational organization that pretends to be there in the interests of evangelical religion. Of the other organizations which are sending teachers into the South, for educational purposes merely, some are not only doing absolutely nothing to hinder or prevent the efforts of these enemies of our free institutions, but are actually employing Roman Catholic teachers. We are constrained to ask, will our people sleep over this subject until it is too late? The apathy is amazing. Has Rome changed? Is she no longer to be judged by her character in the old world? We challenge the instance either in the old world, or in the new, in which she has had the power, and failed to use it. Let New York suffice for a present illustration. What she is doing in New York, she is seeking to do the country over. Only give her votes enough, and she will take the land, and rule it in Papal interest. She is seeking to do this through the colored people; and we have only to leave the children of that race to be educated in her schools, and she wins the balance of power, and rules the country in spite of us.

Such a result need not be, and ought not to be. If the churches would fill our exhausted treasury, and enable us to run in advance of Rome with our teachers and preachers we would laugh her efforts to scorn. "But what king is able with ten thousand to meet him that cometh against him with twenty thousand." [*Ed. Am. Mis.*]

TALLADEGA NORMAL SCHOOL—ITS STUDENTS AS TEACHERS.

[The subjoined sketch is long, but the interest of the statements will carry the reader to the end.]

TALLADEGA, ALA., Feb. 1, 1869.

I wish I could give you a picture of our religious and educational work here. In many respects it is unlike that of all the South. Talladega is a county town, north-east of the middle of Alabama, just above the line between the cotton land and the grain and mineral portion of the state. It is in a beautiful hill country.

The Normal school we have here is really the out-post of education in Alabama towards the North-east, there being no school for colored people or whites, unless it may be a very few of the lowest possible type which they have established among themselves, until you come to the Tennessee River near the state line of Tennessee. Up into these dark counties the news of this school has been carried, till it has become the ambition of many young men, one hundred and fifty and two hundred miles away, who have never turned the leaves of a book, to some how make their way to the "Colored people's College" in Talladega.

Dormitories for young men have been partitioned off in the college building, and, for the present, the female students are sheltered in a building belonging to the Mission Home.

With the donation of Mr. Foster, of Illinois, supplemented by aid from the Bureau, we hope to have a new brick dormitory ready for occupation in a few months. If a half dozen sewing societies could send delegates to look in upon the unfurnished rooms of these native Alabamians who are trying so

hard to get an education, it would not be long before boxes and special contributions for Talladega would begin to come in to your office.

It is impossible to look in the earnest faces of these ex-slaves now turning schoolmasters, and not be deeply interterested. Mr. Brown has solved the question whether they can learn to think for themselves, and proved that they are not to be, as the Southern people claim, only imitators and repeaters.

Fifteen of the pupils went out last summer into the counties to teach their first schools. Some of them had themselves been in school but a few months, and none of them more than twelve or fifteen months. I was present at an experience meeting held by these returned teachers last week, and was allowed to ask questions. They ranged in age from sixteen to twenty-two, about equally divided as to sex, and all but two professors of religion.

How many of them had a Sabbath school in connection with the day school? But one.

How many found any objection on the part of the people to Christian work among the scholars? None. On the contrary, the first question asked respecting the new teacher was whether he was a Christian teacher.

How many of them prayed in their schools? All but two raised their hands.

"Minty," said Mr. Brown, "did you not have prayers in your school?"

"Yes, Sir."

"But you did not raise your hand."

"I didn't pray myself. I am not *worthy*, but I got one of the scholars to pray every morning."

Then followed one after another the stories of their successes and difficulties. Now and then one would dwell upon the "delightful prayer meetings after school." They had gone back into the country, fifty, one hundred, and one hundred and fifty miles. They had taught in churches, log houses, bough houses and cabins vacated for the purpose. Two or three had earned but little more than their expenses. The others had brought back from ten to forty dollars for three month's labor, with which they are paying their way in the school to a better preparation for their life work.

All were enthusiastic over their first trial and were planning to go out again in a few months, and better still, all had received an invitation to come back again to the schools they had left.

The real *intellectual* attainments which these youth have made in a few months is wonderful; but I was more surprised and gratified at their evident acquisition of *character*. It was no small test of character to send out these young people among strangers, into the degradation and exceedingly low morals of their race, and receive them back in the autumn with their Christian reputation unsullied.

The first Normal class and their first schools have helped my misgivings and confirmed my hopes for the race. They have also confirmed my belief that we make our best and most economical expenditures in their behalf when we *take them in hand*, not merely in the school, five hours per day, but when we put them under Christian family influence, and constantly inspire them with a proper idea of true living. Our Normal schools with a home department cost heavily, but they pay well in deep broad foundations for the future. It is better to have sent out those fifteen from Talladega, furnished as they were, than to have multiplied their number tenfold with those of equal intellectual attainments, but without their strength and purity of purpose.

The church organized last spring is growing steadily in numbers and grace. The large prayer meeting which I attended was in no way peculiar except in the simplicity of its proceedings—the fervor of the prayers and the mani-

fest presence of God. A number of the scholars stood up in token of their dedication then and there to the Lord.

Among them were two out of the first Normal class who had not professed the Saviour.

The school has won its way through the ordinary bitterness and contempt of the white citizens to their confidence and respect. Its influence for good is so marked, and its success so surprising to them, that they now consider it a benefit to their town and for the most part heartily wish it well. One of the prominent citizens, a rebel colonel who fought hard in the rebel army, and was a Seymour and Blair man, has just presented the school with a fine regulator clock, and has made himself a Life Member of the Association.

A great work opens for us. We have just secured an incorporation for the college here. We must put up the projected dormitory — Foster Hall — the students will make the brick for it. We must devise other industries that shall give students an opportunity to work their way. More than one hundred are waiting to come as soon as they can live and study. *We must prepare these young men to preach Christ in these benighted counties.* Mr. Brown is about to send out several every Saturday to fill regular appointments on the Sabbath within a circuit of ten miles. We are able, and must not fail, to make Talladega felt as a power for good, educationally and religiously, over all Northeast Alabama. It will require prayer, labor and money—I put money last, because practically it follows the others. When the church prays and laborers lie upon the altar, God gives the grace of love to those who can give, and then they give.

I see progress marked and rapid on every side toward a better state of feeling between the races. The colored people are becoming more self-reliant, and so compel the respect of the whites. Unconsciously to themselves the old masters are steadily taking down the high wall which they claim God has built around all white men. Humanly speaking, the election of General Grant saved the country. Very few white men voted for him in Talladega, but I believe fewer still of men of influence and property in the town are not glad he is President. Every one admits that all business in town, and in the country around has revived since his election was announced, and the most ardent democrat, if he has any pecuniary interest at stake, will tell you he is glad we are to have a settled government for the next four years.

The truth is this Southern people, to be satisfied, must either govern or be governed. Johnson's mistake was in asking them how the North should govern them. The true way is for those who have the power to determine what is right and then do it. If Grant has a "policy" may it be this.

E. P. S.

ITEMS, AND EXTRACTS FROM LETTERS.

There are seventeen colored members in the Legislative Hall at Raleigh, who are a source of great annoyance to the white portion of the Legislature.

We are sadly in want of teachers for our Sabbath school. The colored people do as well as they can, but they ought at least to be able to read tolerably well, and not to call "frankincense and myrrh," "Frank and Mary," as one man did who acts as Superintendent during the summer vacation.

EDUCATION FOR AFRICA.—A liberal gentleman in England, who conceals his name, has given $12,500 for the erection of an edifice for a female boarding school at Sierra Leone. The English Church *Missionary Record* says, very truly, that the education of the negro females must keep pace with that of the male, else disastrous consequences will follow. Africa

must be regenerated by Africans themselves.—*Sower*.

Wisconsin has a population of nearly half a million, of whom 300,000 are Romanists, and not over 50,000 are connected with evangelical churches. Fully one half the population are foreigners.

Gov. Merrill of Iowa has issued his proclamation declaring that the word "white" has been struck from the State Constitution.

"Tobacco should not be chewed, but eschewed."

For Workers.

Watching, ever watching!
Oh, how long?
Will the rosy morning
Never bring its dawning,
And the bird's sweet song?

Hoping, ever hoping;
Though the heart
Weary oft-times groweth,
And God only knoweth
All its bitter smart.

Praying, ever praying,
Let me be.
Saviour, Thou wilt hear me,
Succor, bless, and cheer me,
Oh, so tenderly!

Working, ever working
I would be:
Oh, when I am weary
And my work is dreary,
Father, strengthen me!

Dying, surely dying
I shall be:
When the foe prevaileth
And my spirit faileth,
Come and set me free!

Children's Department.

COVETOUSNESS.

A little girl of seven years, who is carefully taught and accustomed to think for herself, enquired the other day of her aunt: "Is it breaking the tenth commandment, aunt Mary, to say, '*I wish* I was a Christian?'"

"Of course it is, Ellie," broke in her younger sister, "you know it's *coveting*, when you wish for anything you haven't got."

Aunt Mary decided differently, telling the little girls, the Bible bids us "*covet earnestly* the best gifts."

JEALOUSY.

Another little girl, about the same age, who had been reproved by her teacher for an exhibition of jealousy, said, one Sunday not very long after, on her return from church where she had heard the ten commandments read, "Mamma, why wont Miss Harris let me be jealous, when it says in the Bible, "The Lord thy God is *a jealous* God?"

Mamma gave her little girl a full explanation about jealousy, too long to write out here, showing her that there was a *right* and a *wrong* sort of jealousy.

If any little girl is puzzled in the same way, she had better ask her mother, or her minister to explain.

Galveston, Texas, Jan 30, 1869.

A BOY'S ANSWERS.

For Lewis Jones, a boy ten or twelve years of age, I wrote for a copy, on the slate, the following question: "What will you be, when you become a man?" He wrote in reply, "When I become a man, I hope to preach the Gospel, and tell about Him, who said let not your heart be troubled."

Again I wrote, "Those who preach must first learn to love Jesus," and again he replied, "All men ought to love Jesus." The above is *verbatim et literatim*.

Very Respectfully,
Sarah M. Barnes.

CHRISTMAS AT ATLANTA.

Perhaps the young readers of our Magazine would like to hear how Christmas passed with the little orphans gathered in the Washburn Asylum, Atlanta, Ga.

Some kind ladies in Germantown, Pa., sent a box of gifts, and such nice ones too! Evidently these ladies did'nt think that darkey children ought to spend their time reading reports off "Odd Fellow's" meetings, railway guides and antiquated school books. Let us make no invidious comparisons, but merely remark these were *not* the feelings of our Germantown friends. Having the gifts it seemed wicked *not* to prepare a tree.

Mrs. Gen. Lewis collected among her military friends money for a nice entertainment, and the Matron, Miss Mitchell, (described ages ago by Solomon,) with a little assistance prepared to give the orphans a "good time."

Now children just imagine yourselves in Atlanta — Monday Evening, December 28th—and I'll tell you what to see. Of course you do'nt care to see the teachers (tho' some of them are worth looking at), nor the few guests, not even the children of Major T., very good children doubtless, but then poor things *white*, for all that.

Now the door of the big dining hall swings open and Oh! Oh!! Oh!!! What a magnificent tree bursts on our view! Dolls in pink, in blue, red, yellow, in walking dresses and trails; cats that squeak; birds that—if not sing at least *blow*, besides other vocal beasts; lovely little work boxes; oranges, apples, strings of arched corn, and I don't know what beside, all scattered among the burning tapers.

In their tiny arm-chairs sit the orphans, subdued expectation on every dusky face, and every eye looking wistfully at the generous tree. The children look very nice in their neat aprons; behind them are the servants, all neat, all happy and pleased, even to the old aunty known as "grandma."

Mr. Ware, our worthy Sup't, makes a nice little speech that puts us all in good humor, and the distribution begins.

The wonderful tree yields something for all, even the teachers find some odd packages for them. A small but pretty flag is presented to Gen. Lewis, and a boquet to his wife.

The servants enjoy fully as much as the young ones. Grandma smiles and *beams* with pleasure at her nice warm hood. But the orphans—it is their time and so you would say to see them! If it was a pretty picture to see them waiting before the lighted tree, and certainly as they devour their goodies, lose and find toys and grasp their dolls they *look* happy, more *jubilant*. Here's our mere infant whose head is graced by a white turban, looking *so* cunning and demure! Here too is Dan, whose manner is that of a budding deacon. He reads to Gen. Lewis with all solemnity and decorum from the book Santa Claus brought him.

But I can't describe one by one these little waifs of humanity. Let us leave them for Grandma to tuck into their cot-beds with their precious toys about them.

The goodies are eaten, the tree gone, the candies burned out and probably shattered bits of toys, arms, legs, beaks, tails have been swept from the asylum floors, but the "good time" will never be forgotten. It was not a little thing to make so many childish hearts happy.

MARY N. WITHINGTON.

GEMS.

FROM BUSINESS LETTERS.

Business letters often contain valuables of two sorts—money, and gems of thought. The letters below are specially rich in the latter. The money we use mainly in the South; the gems we wish to scatter among our patrons at the North. We hope both will be productive of good.

THE WAY TO DO IT.

The wife of an honored New England pastor writes a letter, from which we make the extracts below. We thank her for her warm interest in the cause, her excellent suggestions and her practical efficiency. May others do likewise.

I send another barrel from our people. It is this time *the gleanings* of households —not as valuable as some before sent by us, but it contains many warm garments, which I am sure are worth transportation, better for adults and children.

I think we shall succeed in completely furnishing the room at the Normal School at Hampton, Va.

I am very sorry to see such a deficit in your funds. *It should not be so.* Its friends have the means to remove your debt, and

I hope an effort will be made at once to do it. A dollar or two from all its friends would accomplish the work. I send an additional contribution of $2 to help do it.

P. S.—I always have a barrel in progress of filling, so that I can answer the enquiry of, "Is your barrel full," with an honest *no*, and take away the excuse of tardy givers, "I intended to send," with "*It is not too late, my barrel is not full.*"

BURNSIDE, MICH., Dec. 7, 1868.

A LITTLE BOY'S GIFT.

Please find enclosed $1 as a Christmas gift, to be used for the purposes in which your society are so nobly engaged, viz: the education of the Freedmen. I am a little boy, the son of a Home missionary, and I regret that my donation cannot be larger than it is; but God can cause that even a little may be the means of doing good if he pleases.

Wishing you success in your work, I remain,

E. T. WOODRUFF.

This letter was published in our last number with so many typographical inaccuracies, that we reprint it.

NEWBURYPORT, MASS., Jan. 7, 1869.

REV. C. L. WOODWORTH.

DEAR SIR:—Enclosed you will find a check for two hundred dollars, payable to your order, for the American Missionary Association. This is given from the small property left by my dear mother, according to her request during her last illness.

Her name was Anna B. Kilburn. She had for many years read the American Missionary with great interest. Please acknowledge the receipt of this in that publication, and also inform us as soon as it is received by you.

Yours, truly,
SARAH A. CAMPBELL.

C——, Ohio, Jan. 1, 1869.

GOOD EFFECTS OF AN AGENCY.

BRO. LEWIS TAPPAN—DEAR SIR:

Some ten or twelve years ago when I left D., I sent to you my resignation as agent of the A. M. A., and expected to do nothing more for the cause than to give yearly the small mite from my own extreme poverty.

And it is but justice to say that I am wholly indebted to you for all that I have done since that time. If you had not written to me that letter, bearing date Feb. 4th, 1858, requesting me to continue to act as agent for the good cause, I should in all probability have been swallowed up in the whirlpool of sin and iniquity that sweeps over this section of country, and perhaps lost my soul. Acting as agent, it has been my plan when sending in my mite once a year, to solicit others over whom I had influence, to give also, and in so doing, I have been kept in a great measure from a cold backslidden state, as I live several miles from any regular stated ministry.

FAMILY OFFERINGS.

I now send to the A. M. A., through you, the sum of $14.03, which is mostly given by the P. families in this neighborhood, of whom there are three beside my own.

CHILDREN'S GIFTS.

I asked a sprightly little boy of 8 years whether he had rather give his five cents to do good with, and to help the poor and destitute, or spend it for candy. He said promptly, "I had rather give it to the poor boys." I asked a sweet little girl of only 4 years, who was dangling her pennies on a string, if she would give them to help the poor suffering children; she said she would if her Ma would let her. At another house, while I was talking with the mother about missionaries, and giving money to do good with, little Carrie ran to get her money without being asked.

A MISSIONARY BANKER—NO LOSSES.

I am now 66 years old, and not worth over $400, yet somehow it happens that I always have money to lend when I canvass for the missionary cause. I found that people frequently would say, "I have no money." To have it to lend, at such times was very convenient. I have lent money for this purpose, and waited six months before I got it, and was well satisfied with the investment; and several dollars of this donation is invested in the same way. But I never lost a cent by lending money for the missionary cause.

FAITH. NEW USE OF THE "GOLDEN STREETS."

I hope the society will go on with its work, trusting in God; I believe that soon money will flow into the treasury faster than it can be used to advantage. You will think me visionary in talking in this way, and say perhaps, If the Lord would open the windows of heaven, and shower down gold in the streets, such a thing might be. Well, God has many ways to carry on his work, and I don't believe he will permit it to stop if he has to tear up the gold in the streets of heaven, and send it down to earth to carry on the work.

Jan. 19, 1869.

A GIFT.

Dear Sir:—Enclosed I hand you my check for $120, to help your Association in its work among the Freedmen. I am impressed with the idea that their souls' interests need a great deal of looking after.

PROSPERED IN GIVING.

My contribution to you of $10 awhile ago, was at random—giving to you with other objects—and not knowing entirely what my business was paying me, but I find in my invoice that the Lord has prospered me for the last year more than I had anticipated, and hence this gift.

RECEIPTS

FOR JANUARY, 1869.

MAINE.

Bath. Winter St. Cong. Ch	63 25
Bethel. Second Cong. Ch	17 00
Bluehill. E. Closson	10 50
Brewer. First Cong. Ch. $12.87, John Holyoke, $10, E. P. F., 50c	23 37
Brooks. Rev. T. E. Brastow	1 00
Burlington. Cong. Ch	7 00
East Madison. B. of C	
Garland. First Cong. Ch	13 00
Jackson. "A Friend"	1 00
New Sharon. David George	2 00
Orland. John Buck, *for a Teacher*	100 00
Portland. Brown Thurston	10 00
Saccarappa. Cong. Ch	15 00
Sandy Point. Mrs. C. L. Stevens	1 00
Searsport. Richard Treat $5, J. E. Adams $2.89	7 89
Skowhegan. B. of C	
South Bridgeton. Mrs. L. M. B	50
Sweden. Cong. Ch. bal. to const. Rev. Stephen Sanderson, L. M	15 00
Vassalborough. Elisha Lewis	1 00
Waterford. "A Friend"	7 50
Winthrop. Samuel Wyman	1 00
Yarmouth. First Cong. Ch. to const. Miss Anna G. Loring and Frank H. Mitchell L. M's	67 00

NEW HAMPSHIRE.

Amherst. L. & L. K. Melendy $20, Eliza Kenny $5, Ladies of Charitable Assn. b. of C. val. $69.25, Misses Boughton, b. of C. val. $20	25 00
Auburn. "A Mother in behalf of two daughters"	2 00
Francestown. Israel Batchelder $75, Joseph Kingsbury $50 "F. N." $50	175 00
Hancock. First Cong. Ch	15 70
Hillsborough Bridge. Cong. Ch	10 00
Keene. Mrs. Saml. Towne $5, Dea. E. R. 50c	5 50
Kingston. Cong. Ch	8 00
Langdon. Cong. S. S	4 05
Lyme. Cong. Ch	38 00
Manchester. Franklin St. Ch	300 00
Meriden. Jesse Carter	1 00
Nashua. Pearl St. Cong. Ch. $33, First Cong. Ch. $20, D. C. 25c	53 25
New Durham. N. H. Jones and M. Willey $1 ea	2 00
New Ipswich. Mrs. S. W. Eastman, Miss Frances Eastman and Mrs. S. W. E. Fay, *for a Teacher*, and to const. themselves, Mrs. Maria C. Page and Harlan W. Page, L. M's	150 00
North Conway. M. C. Merrill $5, "A Widow's Mite" $1.50	6 50
Orfordville. N. Rugg $6, A. Pa'mer $1	7 00
Piermont. Dea. Martin $5, "Mrs. B." $1.	6 00
Raymond. Cong. Ch	13 00
Rindge. R. Ramsdell	5 00
Salem. B. of C	
West Lebanon. Sab. Sch Miss. Assn. *for a Teacher*	150 00

VERMONT.

Arlington. Rev. Chas. Redfield	5 00
Barre. First Cong. Ch	25 00
Benson. Ladies Assn. by Mrs. J. J. Howard, b. of C. Val. $27.75, Ezra Strong $2, Mrs. Payne $1, Others $1	4 00
Brookfield. J. S. Perham	5 00
Burlington. Mrs. R. S. Nichols, to const. Levi Adams Nichols, L. M	30 00
Cambridge. Dea. Sol. Montague $10, Mrs. Mary Waterhouse $5, Dea. Jona. French and Enoch Austin $2 ea., M. Safford $1.	20 00
Dorset. I. S	50
East Rupert. A. Sheldon	2 00
Essex. Mrs. A. Tracy	2 00
Georgia. Individuals by Miss M. J. J	50
Grafton. Susan Daniels	1 00
Hartford. "A Friend"	75
Lunenburg. Cong. Ch	8 50
Middlebury. "A Friend" $30, Mrs. E. H. Denison $5, S. W. Boardman $5	40 00
Montpelier. Bethany Ch. & S. S	41 32
Morrisville John Safford	5 00
Newbury. P. W. Ladd	5 00
Peacham. Cong. Ch. 2 b. of C	
Pittsford. "An Old Man"	5 00
Plainfield. Mrs. A. F	30
Pomfret. Seth Conant	2 00
Post Mill. B. of C	
Randolph. "Friends"	1 30
Royalton. Cong. Ch. bal. to const. Rev. C. B. Drake, D. D., L. M	13 75
Saint Albans. Hon. Lawrence Brainerd $1000, Mrs. M. Fullar $1	1001 00
Swanton. C. H. Bullard	2 00
Townsend. Cong. Ch. $24.05, Bapt. Ch. $14.45	38 50
Underhill. Cong. Ch	8 25
Union Village. John Lord	10 00
Wallingford. B. of C. by Rev. A. Walker	
Waterbury. Cong. Ch. $89.30, "A Friend" $30, to const. George S. Carleton, L. M., Mrs. H. Somerville $10, A. Morse and R. Davis $1 ea., Miss L. P. 50c	131 80
Westfield. W. H. Richardson	5 00
Westford. Cong. Ch	33 25
Westminster. Cong. Ch. $10.52, S. G. 25c.	10 77
Woodstock. Cong. Ch	50 31

MASSACHUSETTS.

Abington. First Cong. Ch	140 90
Andover. Old South Ch. $280, and b. of C. Rev. Joseph Emerson $100	380 00
Amesbury. Mrs Ennice Griffin $5, Mrs. M. A. Perkins $1	6 00
Ashburnham. Cong. Ch. $53, Rev. A. and M. C. Rand $10	63 00
Athol. Evang. Cong. Ch	47 12
Boston. John Tappan $200, Chas. Nichols $30, to const. Capt. Valentine Doanes, L. M., "A Friend," Park St. $10, S. B. Ware $1, Mrs. Miller bdl. of C	241 00
Brimfield. Mrs. P. C. Browning, bal to const. Mrs. J. S. Angell L. M	10 00
Brookline. "E. P." $15, "Miss S. A. C." $15	30 00
Campello. A. B. Keith	20 00
Charlestown. Winthrop Cong. Ch. $131.66, Thomas Edwards $10, "A Friend' 50c.	142 16
Chelsea. Mrs. Anna F. Page $10, "A Friend" $10, by Mrs. Pratt $12, H. C. K. 50c	32 50
Chesterfield. Cong. Ch	16 00
Concord. Mrs. Charlotte Woolson	5 00
Conway. C. B	25
Curtisville. E. E. C	50
Dalton. Cong. Ch. $34.10, Dea. A. B. 25c.	34 35
Danvers. Ladies' F. Aid Soc. $25, and b. of C	25 00

Dorchester. "A Friend" 5 00
Dracut. B. of C. .....
East Randolph. Two b. of C. .....
Fall River. M. Eddy 1 00
Fitchburg. Ralston Ch. b. of C. Val. $50.
Florence. E. B. 50
Foxborough. Miss P. M. 50
Gardner. First Cong. Ch. 221 60
Georgetown. "A Friend" 10 00
Goshen. Cong. Sab. Sch. 10 00
Great Barrington. Cong. S. S. $83.17, L. & L. M. Pixley $2. ..... 85 17
Greenfield. First Cong. S. S. 3 25
Groton. Orthodox Cong. Ch. $19.64, Mrs. M. Lawrence $1. ..... 20 64
Groton Junction. Elizabeth Farnsworth. 50 00
Halifax. Cong. Ch. 8 00
Hanover. B of C. .....
Harvard. First Cong. Ch. 58 52
Harwich. Cong. Ch. Mon. Con. Coll. 39 00
Harwichport. Cong. Ch. to const. CAPT. LEONARD ROBBINS, L. M. 30 00
Haverhill. John Kendrick 5 00
Hopkinton. Hon. Lee Claflin $500, Sab. Sch. Mrs. Crooke's Class $16. ..... 516 00
Hubbardston. E. B. Pollard $10.25, Mrs. E. B. Pollard, b. of C. 10 25
Lawrence. Eliot Cong. Ch. 21 35
Leicester. Mrs. C. C. Partridge 3 50
Lenox. Ezra Osborne 1 25
Leominster. Evang. Cong. Ch. 37.60, Mrs. A. W. Gregory $5. ..... 42 60
Littleton. Orthodox Cong. Soc. 27 25
Lowell. Kirk St. Cong. S. S. $75, Geo. E. E. 50c. S. E. M. 50c. 76 00
Malden. Mrs. R. P. Reed 5 00
Mansfield. Cong. Ch. 25 00
Medfield. Mrs. Luther Guild $1.50, Miss J. A. & Miss A. L. F. $1. ..... 2 50
Medford. First Trin. Cong. Ch. 102 70
Medway. First Cong. S. S. 10 00
Melrose. Cong. Ch. $13, and Sab. Sch. $20.33. ..... 33 33
Methuen. First Parish 79 50
Millbury. S. S. Union 12 25
Milford. First Cong. Ch. 20 00
Milton. Henry G. Durrell $50, J. D. 50c. 50 50
Monson. Dea. A. W. Porter $100., Ladies' Benev. Soc. *for a Teacher* $50. ..... 150 00
Natick. Rev. N. W. Sheldon 5 00
New Bedford. Mrs. Benj. Irish $10., Miss M. F. Walker $5., Miss E. Crocker $10. ..... 25 00
Newburyport. LEGACY of Mrs. A. B. Kilburn $200. Second Presb. Ch. $15. ..... 215 00
Newton Centre. Cask and bdl. of C. .....
North Andover. Evang. Ch. 29 53
North Brid ewater. H. M. Littlefield. 5 00
North Brookfield. Miss A. W. Johnson. 2 00
North Wrentham. Lucy M. Clark 1 00
Oakham. Cong. Ch. (addl) 47 10
Oxford. Henry Boyden 2 00
Pepperell. Mrs. C. A. Crosby 50 00
Plainville. "A Friend" 3 00
Plympton. Rev. P. T. 1 00
Pittsfield. Asaph D. Foot 20 00
Princeton. Cong. Ch. 28 75
Royalston. Cong. Sab. Sch. 25 00
Salem. J. P. A. 50
Salisbury & Amesbury. Union Evang. Ch. 16 60
Shrewsbury. Mrs. Knox, S. S. Class. 2 00
Sherborn. Oliver Barber $10, Miss Mary Bullard $1. ..... 11 00
Somerville. Cong. Ch. 3 b. of C. .....
Southborough. Mrs. Eliza Moore 5 00
South Deerfield. Miss L. Smith 2 00
South Hadley. A. Gridley 15 00
Sunderland, Cong. Sab. Sch. *for a Teacher*. 150 00
Springfield. A. F. Cowles $3., Margaret E. B. Alcott $2., W. A. S. 50c, C. W. C. 50c., R. C. H. 50c. 6 50
Sterling. Bapt. & Orthodox S. S. $3, and 2 b. of Books & C. 3 00
Stockbridge. Mrs. Woolfinger 1 00
Sunderland. Ladies' Dorcas Soc. 2 b. of C. .....
Tolland. P. F. Twining $5, L. Twining $5., Cong. Ch. $12.60. ..... 22 60
Topsfield. Ladies Soc. b. of C. .....
Townsend. Cong. Sab. Sch. 3 75
Townsend Centre. Ephraim Spaulding, (dying gift) 30 00
Ware First Cong. Ch. $37.30., Second Cong. S. S. $30. ..... 67 30
Warren. L. C. Muzzy 1 00
Watertown. B. of C. .....
Wayland. B. of C. .....
West Hawley. M. C. 50
West Medway. Two b. of C. .....
Weston. Mrs M. A. H. Bigelow $100, and b. of shoes, Mrs. Bigelow $3. ..... 103 00
West Brookfield. Mrs. I. M. Fales $10., C. H. J. 50c. 10 50
Westborough. Evang. Cong. Ch. $203.51, and Sab. Sch. $18., Albert W. Smith, Piano, $100. ..... 321 51
Weymouth and Braintreee. Union Cong. Ch. 200 00
Whately. John W. Lane 2 00
Whitinsville. Cong. Ch. $894.85, to const. GUSTAVUS E. TAFT, ISAAC T. PIERCE, JAMES A. PRENTICE, ISAAC PLUMMER, EDWARD WHITIN, WM. H. WHITIN, ROBERT K. BROWN, EDWIN ARMSBY, WARREN N. SMITH, WALTER H. ANDRUS, JAMES MOODY, CHAS. C. CHAPIN, J. S. COOK, J. T. CARTER, MARVIL PRENTICE, HIAL C. CARR, ALEX. BROWN, WM. MATTISON, MRS. M. A. BATCHELOR, MRS. H. L. GIBBS, MRS. B. F. WHITE, MRS. A. C. SPRING and LEWIS C. FLETCHER, L. M's. ESTATE of E. W. Fletcher $300. ..... 1194 85
Williamsburg. Coll. by E. W. Merritt $110, and 2 b. of Provisions & C. 110 00
W lliamstown. Mrs. S. T. Durfee 2 00
Winchendon. Cong. Ch. $100 79., First Cong. Ch, $80 ..... 180 79
Worcester. Salem St. Soc. $401., Union Cong. Ch. $223.05., Mrs. S. Morse $5, Saml. Pierce $3., D. R. P 25c., H. C. W. 25c., Ladies of Salem St. B. & S. Circle, b. of C., Val. $116.57. ..... 632 55

RHODE ISLAND.

Providence. Mrs. J. S. A. 25
Tiverton 4 Corners. Rev. A. L. Whitman. 10 00

CONNECTICUT.

Avon. Mrs. C. T. Bissel $5., A. B. 50c. 5 50
Bantam Falls. Cornelia Bradley 1 00
Burlington. Cong. Ch. 5 00
Chester. Bbl. & pkg. of C., by M. E. Ely.
Colchester. Erastus Day $10., Mrs. J. Newton $5. ..... 15 00
Columbia. Dea. B. Lyman 1 00
Cromwell. Dr. Ira Hutchinson 10 00
Danbury. First Cong. Sab. Sch. 15 00
East Haddam. First Cong. Ch. $47.07, & Sab. Sch. $20.10., "A Friend" $1 50. ..... 68 67
East Hartford. Cong. Ch. *for a Teacher*, $140., L. Olmsted $25. ..... 165 00
East Woodstock. Cong. Ch. to const. MARIA W. POTTER, L. M. $58., H. R. Chaffee $1.25. ..... 59 25
Ellington. Cong. Ch. 8 00
Greenville. 4th Cong. Ch. Sab. Sch. (addl) *for a Teacher* $18.72, B. of C. by W. H. Coit. 18 72
Greenwich. "An Old Abolitionist" $20., Dea. Jonas Mead $10. ..... 30 00
Haddam. First Cong. Ch. 20 00
Harwinton. "S." $5. Mrs. O. F. 50c. 5 50
Jewett City. Cong. Ch. to const. MRS. MARY J. CROSBY, L. M. $47.33., H, T. Crosby $10. ..... 57 33
Killingworth. Mrs A. V. E. 50
Lisbon. Cong. Ch. 12 00
Lyme. "A Friend" $5., S. H. Sill $5. ..... 10 00
Madison. Cong. Ch. 28 00
Middle Haddam. David Dickenson $20., Second Cong. Ch. Sab. Sch $12.25. ..... 32 25
Middletown. Mrs. E. I. Hopkinson $2, S. S. Tappan $2. ..... 4 00
Millington. N. M. 50
Mt. Carmel. Cong. Ch. to const. DOCT. E. D. SWIFT, L. M. 30 00

Old Saybrook. D. W. Clarke and Mrs. D. W. Clarke $1 ea..... 2 00
New Britain. Alvin Belden..... 2 00
New Haven. Rev. W Patton, D D., $100 to const. HENRY TROWBRIDGE and THOMAS BURR OSBORNE, L M.'s., Wm. Johnson $60., "Thank Offering" $50, Miss M R. Wilcox $20., J. C. Atkins $10 25, Mrs. M S. Ferguson $5, Elial T. Foote $5... 250 25
New London. Mrs. L. Leonard $20., Rev. R. McEwen $20., J H. Wilcox $3, First Cong. Sab. Sch. Miss Brainerd's class $1..... 44 00
New Milford. Mrs C W. Jackson,..... 2 00
New Preston. Dea. S. J. Averill $5, J. E. Hatch $3, Mrs. Danl. Burnham $1..... 9 00
Norfolk. M A. C 50c., R. B 25c..... 75
Norwich. Second Cong. Ch. Sab. Sch. *for a Teacher*, $200., Miss L. Gilman, b. of C. 200 00
Orange. Cong. Ch..... 20 00
Plainville. Nathaniel Powell..... 5 00
Plantsville, Cong. Sab. Sch..... 45 00
Plymouth. Plymouth Sab. Sch. $52.78, *for Mendi M., ed of a Scholar*, Cong. Ch. $82.30..... 135 08
Salisbury. Cong. Ch. *for a Teacher*..... 66 00
Sherman. H G..... 50
South Manchester. First Cong. Ch..... 57 77
Stratford. Cong. Ch. to const. Mrs. GEO. TALBOT, L. M..... 33 00
Suffield. Mrs. L H. Palmer $1.25, Misses Gay $1..... 2 25
Terryville. Jason Skinner $100., Cong. Ch. M. C. Coll. $18..... 118 00
Thomaston. Box of C, by J W. Backus.
Tolland. J. L. Clough..... 1 00
Unionville. First Cong Ch..... 19 25
Waterbury. "A Friend" $5, Mrs. S. B M 50c..... 5 50
Wethersfield. S. Hale $20, J Dickenson & Wife $7., H. Savage, Rev. C. B. McLean and L. Stillman $5 ea, P. Southworth and Mr Hewitt $3 ea., "Friends" $12., to const. REV. THEODORE M. DWIGHT and HENRY A. STILLMAN, L.M's. E. Carpenter and Wm. Willard $20..... 80 00
West Meriden. E K. Breckenridge $10., Mrs Lewis Hotchkiss $10., Individuals by J. A. B $1.50., Mrs. H. M. 50c., Individuals 50c..... 22 50
Westminster. Cong. Ch..... 26 00
Wilton. Rev. S. J M. Merwin, to const. SAMUEL MARVIN, EDWARD L. KEELER and Miss HELEN BENEDICT, L. M's..... 100 00
Wolcott. Ephraim Hall..... 30 00
Woodbury. Judah Baldwin $8.75., C. J. Miner $1., H. M. 25c..... 10 00

NEW YORK.

Albion. Presb. Ch *for a Teacher*..... 27 45
Ballston Spa. T M. Mitchell $4., Miss Olive Gilbert $1..... 5 00
Batavia. A. D. L..... 50
Beekmantown. A. Pierce..... 1 00
Binghamton. E. Hawley $180., Mrs. E. Hawley $20., *for a Teacher*, S. Warner $5..... 205 00
Brooklyn. Central Cong. Ch. Ormond Place, $152.38, Mrs. Marian J. Gilbert, by Rev. Dr. Gilbert $5., Mrs H. Dickinson $5, Ladies of Bedford Cong. Ch. b. of C., R. Town pkg. of C..... 162 38
Buffalo. Lafayette St Presb. Ch. *for a Teacher*, and to const. Mrs EMMA WOODFORD, L. M..... 32 50
Cazenovia. First Presb. Ch $34.41, E. L. Parsons $1..... 35 41
Champion. Cong Ch..... 8 30
Centre Lisle. Individuals by Rev O. Ketchum..... 1 25
Churchville. James Hill & Others..... 5 00
Clarkson. Oliver Babcock..... 20 00
Clinton. Presb. Ch. *for a Teacher*..... 80 00
Copenhagen. W Canfield & Others..... 2 00
Coventry. First Cong. Ch..... 6 00
Coxsackie. Mrs. E. F. Spoor and Miss A. G. Fairchild $5 ea..... 10 00
Cutchogue. ESTATE of Abagail Nicholson, by J. G. Tuthill, Admr..... 300 00
Danby. L Jennings and J. Hawes $2 ea., Mrs N. Beardsley and A. Young $1.50 ea., C. B Keeler and J. Bell $1 ea..... 9 00
De Kalb. John Gilroy..... 1 00
Denton. W. H. Denton $5., Rev. A M. J. 50c..... 5 50
Durham. J. E. Jewell $5., Mrs. H. Ingraham $1.50..... 6 50
East Ashford. Mrs. Mary Sherman..... 1 00
East Bloomfield. Mrs. H. Hamlin..... 10 00
East Wilson. Rev. H. Halsey..... 5 00
Fort Covington. Coll. by G A. Streeter.. 3 10
Franklin. First Cong. Ch..... 10 00
Franklinville. H. B. L. S..... 25
Fredonia. Messrs. Ely and Barmoor, *for a Teacher*, $36.30., Ladies $5..... 41 30
Geneva. Ref. Ch. *for a Teacher*..... 28 75
Green Point. Ref. Sab. Sch..... 100 00
Hamilton. Second Cong. Ch. Sab. Sch.... 26 00
Hancock. D. M..... 25
Harlem. Sunday Sch. of Ref. Ch..... 60 00
Hartwick Sem. REV. GEO. B. MILLER, D. D., bal. to const. himself L. M..... 20 00
Holley. Mrs. E. Farwell, *for a Teacher*... 5 00
Homer. Cong. Ch..... 265 50
Hopkinton. Mrs. G. Sprague..... 2 00
Ithaca. C. T. Williams $10., H. B. Wright $2., 3 Individuals $1 ea..... 15 00
Kingston. Ref. Ch. Thanksgiving Co l... 8 82
Knowlesville. Dea. Wm. Knowles $10., Ladies of Presb. Ch. 2 b. of C..... 10 00
Knoxborough. L. Robbins..... 2 00
Kortright. E. T. Gibbs..... 2 00
Lancaster. "A Friend," by C. Ely..... 50 00
Lansingburgh. F. B. W..... 75
Lebanon Springs. Misses M. & P. B..... 50
Lenox. A S. Johnson..... 5 00
Leyden. Mrs. A. K. Merwin..... 10 00
Lisle. Cong. S. S..... 20 00
Livonia. Collected by Miss Delia A. Averill, b. of C..... 3 00
Locust Valley. Mrs. S. Palmer..... 50 00
Madison. M. R. Burnham..... 120 00
McGrawville. "A Friend"..... 10 00
Meredith. First Cong. Ch..... 5 00
New Ashford. "J & A. W."..... 25
New Road. H. W.....
New York. Church of the Puritans M. C. Coll. $20., Mrs. Rev. G. Hollis $1., American Bible Soc., grant of Bibles and Testaments, $803.45., Five Points House of Industry, pkg. of C., Mrs. Chichester, pkg. of B..... 21 00
Niagara Falls. Lawrence Weber..... 5 00
North Litchfield. Mrs M. G..... 2 00
Norwich. Miss Mary Jennis n..... 25 70
Oneida Lake. Mrs. Lizette Mead..... 10 00
Oramel. W. H. C..... 25
Palmyra. Ladies Aid Soc *for a Teacher*.. 47 00
Parma. Sab. Sch. Assn. $60., Ezekiel Clark $3., A. Arnold $2..... 65 00
Pekin. Mrs. Anna Root..... 6 00
Perry Centre. Mrs. Lucy Benedict..... 5 60
Pompey. Mrs. E. Egleston $5., Mrs J. H. Childs $2..... 7 00
Prattsburgh. Mrs. E. Skinner..... 1 00
Pulaski. M Dodge..... 3 00
Riverhead. Rev. Azel Downs..... 1 00
Rochester. Plymouth Cong. Ch..... 90 90
Sacketts Harbor. Mrs. Anar H. Barnes... 40 00
Sand Lake. Mrs. W. H. Scram, to const. Mrs. MARGARET DONALD, L. M..... 30 00
Salem. Mr. Sprague, *for a Teacher*.. ... 27 31
Seneca Castle. Harriet Jones..... 5 00
Steamburg. W. S. E..... 25
Stockbridge. John Cleveland $10., Thomas Rockwell $5., John Foster $2., 3 Individuals $1 ea., "A Friend" 50c..... 20 50
Syracuse. Dr. Alfred Smith $5., Mrs. M. E. 50c..... 5 50
Tappan. Ref. Ch..... 10 00
Tarrytown. The Ladies Assn. for Christian Work in Second Ref. Ch. $9., 2 b. of C. Val. $123.80, and a b. of shoes..... 9 00
Troy. H. F. Long..... 20 00
Union Valley. Mrs. Jos. Gilbert $10., Mrs.

Wid. Angel and Wm. Angel $5 ea , Mrs. Halbert and Dr. Angel $1 ea., Others 55c. 22 55
Vernon Centre. M. H. 50
Victor. "Friends," *for a Teacher*. 94 00
Walden. J. B. Ten Eyck. 1 00
Walton. Second Cong. Ch. Union Miss. Soc. $13.90., Chas. S. Fitch ($3 of which *for Mendi Mission*) $5. 18 90
Waterville. William Winchel $10., John Winchel $5., G. M. Gifford $5., Mrs. S. H. Gifford $1. 21 00
Warsaw. Cong. Ch. b. of C. Val. $54. 25
West Camden. A. K. 25
Westchester. Miss M. T. Waterbury. 10 00
Westmoreland. A. S Brown. 1 50
Westport. Mrs. A. M. Spencer. 5 00
Williamsburgh. Miss Cowan. 1 00
West Bloomfield. Arden Woodruff and Mrs B. P. Hall $15 ea., Chapin Taft $6., S. H. Ainsworth, R. M. Peck, M. S. Hall, H. T. Parmelee and H. L. Taft $5 ea., L. W. Smith, J. C. Taft and C. R. Case $3 ea , Mrs. V. Peck, Mrs. M Leech, Mrs. S Hendee, Mrs. Nancy Peck. C. C Gates, Rev. P. F. Sanborne and Caleb Taft $2 ea., 16 Individuals $1 ea., Cong. Ch. Sab. Sch. $24.75, Others $25.25, *for a Teacher*. 150 00
Yonkers. John Olmsted & Others. 114 00
York, Fowlerville Dist. Cong. Sab Sch.. 22 10

NEW JERSEY.

Dennisville. F. B. Bushnell. 1 00
Irvington. Rev. Almon Underwood, *for a Teacher*, and to const. ALBERT and ALMON UNDERWOOD, L. M's. 100 00
Jersey City. First Ref. Ch. $136.44., Miss. Assn. of Cong. Sab. Sch. $25. 161 44
Montclair. ESTATE of Z. Baldwin $1.464 22, D. T. Warren $50. 1514 22
Newark, Belleville Av. Cong. Ch. $401.52., Cong Ch. (Rev. Mr. Brown's) *for a Teacher* $145., Dr. Thomas Lafon $25. 571 52
Orange. Mrs. L. B. Tompkins. 2 00
Paterson. Cong. Ch. 28 00
Rahway. Ladies b. of C.
Raritan. Mrs. M. T. Veghte. 10 00
Vineland. Rev. J. E. Tyler. 2 00

PENNSYLVANIA.

Athens. Geo. A. Perkins. 5 00
Bakerstown. Mrs. Anne Jones. 5 00
Bell Valley. Rachel Russell. 2 00
Bradford. Amos Kingsley. 1 00
Carlisle. M. A. J. 25
Cowdersport. J. S. Mann $3., Pliny Harris $2. 5 00
Crab Tree. H. S. Kendig. 1 00
Danville. Welsh Cal. Meth. Ch. 5 00
East Springfield. A. A. 25
Ebensburg. Mrs. Margaret Williams. 3 00
Farmers Valley. J E. Olds. 1 00
Gibson. "Miss B. C." 1 50
Monroton. S. M. D. 25
Mount Jackson A. Nesbit. 2 00
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Middleburg. Meth. E. Ch..... 10 32
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Patterson. Private Coll..... 11 75
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Rockton. Cong. Ch. (in part)..... 31 80
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River Falls. Bapt. & Cong. Ch's. (addl.). 51 35
Rosendale. Cong. Ch. (addl.)..... 10 00
Wauwatosa. Cong. Ch (addl)..... 28 00

MICHIGAN.

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Leighton. "Friends"..... 1 07
Niles. Dr. J. K. Finley..... 10 00
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IOWA.

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Columbus. Paul S. Feemster..... 16 50
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—— Freedmen for Schools..... 177 85

Total.....$32,576 41

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